381

Reg. No. M. 1317

Vol. XIX—No. 3

STRI-DHARMA

OFFICIAL ORGAN OF

THE WOMEN'S INDIAN ASSOCIATION

APRIL 1936

SUBSCRIPTION RATES

India Rs. 5 Foreign 10 Sh.

Single Copy, As. 8.

WOMEN'S INDIAN ASSOCIATION

OFFICE BEARERS. 1935—36

Patron: H. H. The Junior Maharani of Travancore.
Raj Kumari Amrit Kaur.

President: Dr. (Mrs.) S. Muthulakshmi Reddi, M.B. & C.M.

Vice-Presidents: Mrs. Ammu Swaminadhan.
Mrs. R. Ramaswamy Sivan.
Mrs. R. Ramachandra Rao.

Hon. General Secretary: Srimathi G. Visalakshi Ammal.

Hon. Treasurer: Mrs. Kamala Damodaran.

EXECUTIVE COMMITTEE MEMBERS

Rani Sahib of Munagala.
Mrs. M. Balasundaram Naidu.
Mrs. K. C. Achaya.
Mrs. H. M. Dadabhoy.
Mrs. G. Lakshmi David.
Mrs. Ramath Unissa Begum.
Mrs. Subhadra Chenchiah.
Mrs. Nazir Hussain.
Mrs. Akula Gowri Devi Ammal.

ADVISORY COUNCIL MEMBERS

The Secretaries of all branches.
Mrs. Malati Patwardhan.
Mrs. Manjeri Kamalammal, Chalapuram, Calicut.
Mrs. M. E. Cousins, B.Mus., Madanapalle.
Mrs. Hannah Sen, New Delhi.
Mrs. Brij Lal Nehru, Lahore.
Mrs. [illegible] Shiva Rao, Bangalore.
Mrs. Herabai A. Tata, Bombay.

OFFICIAL ORGAN

STRI-DHARMA

Editor: Dr. (Mrs.) S. Muthulakshmi Reddi, M.B. & C.M.

Editor, Tamil: Mrs. R. Ranganayaki.

Headquarters: "Everest," Mylapore, Madras.

Group taken at a public meeting of women, held under the auspices of the Women's Indian Association to protest against the Government G.O. No. 47, dated 6th January 1934, withdrawing fee remissions and fee concessions to poor girls.

DR. (MRS.) MUTHULAKSHMI REDDI, *President*.

WOMEN'S INDIAN ASSOCIATION

OBJECTS.

1. To present to Women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

3. To secure the abolition of child marriage and other social evils.

4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

5. To secure adequate representation of Women in Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

8. To help Women to realise that the future of India lies largely in their hands, for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Everest, Mylapore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

CONTENTS

APRIL 1936.

	PAGE.
Frontispiece	—
The Limbadi Woman	67
Notes & Comments	69
Women in Foreign Lands	77
Children's Poems	78
The Women's Prison, Palestine	79
The Need for Cancer Hospitals	81
The Worth of the Housewife	83
Problems of Indian Women	84
Lady Irwin Home Science	87
Co-Education	90
Women's Indian Association—Reports	93
Woodland Song	94
Telugu (Women in the Past Year).	95

The Editor does not hold herself responsible for opinions expressed in signed or initialled articles or by correspondents.

Note:— All communications regarding Editorial matter and reviews should be addressed to the Editor, Stri-Dharma, 'Everest' Mylapore, Madras and Subscriptions and Cheques are made payable to Stri-Dharma.

Subscribers are requested to mention their subscription number when reporting complaints or change of address, etc. These communications should reach our office by the 1st of every month.

THE SUGALI OR LIMBADI WOMAN.

4

STRI-DHARMA

Vol. XIX APRIL 1936 No. 3

Types of Indian Womanhood

THE WOOD-VENDOR

or

LIMBADI WOMAN.

From time to time it is the Editor's intention to give some account, "story" as the Americans say, of representative groups or types of Indian Womanhood. The issue before last had as frontispiece H. H. The Maharani of Travancore, representative of the matriarchal system; the last number had the sad picture of Kamala Nehru mourned by the nation, wife of the President-elect of the Indian National Congress, and a daughter of the line of Kashmiri Brahmin Pandits, herself a Nationalist Satyagrahi.

This month is shown a woman of a class well worth studying, emulating, educating fostering. She may be considered the gipsy type. Her people in ancient times wandered through long ages from Central Asia down through India to Cape Comorin. Villages of these Sugalees, or Limbadis, known as "Criminal Tribes", are found far and wide, particularly near forest lands. They link South India to Bokhara and Sindh, Guzarat and Maharashtra. Their name seems derived from "Labana", carrier of salt, and it must have been as salt-distributors they started their wanderings, though that occupation now belongs to Government-wallahs. Their connection with the sea also is shown by the love of the women for cowries, sea-shells, as adornments for their dress. They hang those large cowries to their skirts in large, handsome strings. They weave them into their hair tassels and attach them to their bangles.

Watch the regal poise and pose of the women as they move freely along the roads, alone or in groups. They seem to have no fear of man or beast, whether in town or in forest. Their men folk cut down the firewood, load it on carts and bring it to their villages. Watch again how cleverly the woman and children sort the branches into torpedo-shaped bundles, and then balance one each on her head. See her walk quickly off with it to the adjoining town in the late afternoon and hawk it from door to door, bargain about its price, and finally return to her home at 9 p.m., with her daily sales amount of about 5 annas a day. She is respected for her fearlessness, her industry, her physical strength, her sex morality though her honesty is not immune, and her love of dance, song and needle-craft.

The Village Industries Association and the Women's Conference have a fine field for development in these Sugali Villages. The women have a highly practised eye for colour and design, a sensitive practised ear for rhythm and sound, more group consciousness for dance and common village action than one finds amongst Harijans or non-caste Hindus generally.

Their dress is unique and picturesque, but because of its art and fashion, incapable of washing and therefore uncleanly towards the end of the year. Limbadees do not wear the saree, nor yet the pyjama-Kudthas of Muslims, but have a three-piece costume in rich shades of crimson and brick-reds and yellows, a full ankle-length skirt, a richly decorated bodice with an open back, and a head cloth draped over the back and caught into the waist. The wide waistband of the skirt is richly hand-embroidered, the whole dress adorned with needlework, the bodice shining with inset small pieces of mirror stitched artistically on the cloth, interspersed with beads and small lead ornaments, and small tassels. These women are indeed such expert needle women that if they had a course of training they could become experts in teaching needlework, folk dances and folk songs. Their ornaments are bangles of bone with which they decorate the whole arm, and rings of brass with peculiar designs. The amount of freedom and fresh air movement and small business that makes up their life, gives them sharpness of intelligence.

This makes them quick students when their boys and girls have a village school to go to. Now the men and women are eager for education for they see it as a way towards escape from the degrading classification of "Criminal Tribe", and its system of Police supervision, nightly reporting, imprisonments and often unjust harassment. The men do not stand out in an Indian crowd but the women are always colourful, distinguished by their dress, handsome faces and free carriage, utterly devoid of sex-consciousness or inferiority complex.

NOTES AND COMMENTS

The Final Fate of Woman's Franchise.

The Orders-in-Council have upset the recommendations of the Hammond Committee in several important matters connected with the franchise and the constituencies in the new India Act. It has decreed that constituencies must be single-member only instead of allowing multiple-member areas. This will we believe lead to an accentuation of communalism, which will be bad. It also will make it more difficult for women to be elected to general constituencies. It has removed the necessity for wives and widows of voters to fill up application forms in order to be placed on the electoral rolls in Madras Presidency and the United Provinces. This will certainly automatically give voting powers directly to many more millions than would have happened under the protested-against "application" qualification. But it makes more absurd the fact that literate women have to go through that formality when all that is necessary in their case would be for them to show the Ballot agent at the time of voting the woman's power to read a sentence and write her name or a sentence. The ruling is full of inconsistency irritating. Almost all the special women's seats have been given to cities and towns. Madras and the U. P. are exceptions to this and there is fairly general satisfaction over the rural areas which have been chosen in these Provinces. Not so in Bombay where the Dharwar women are agitating the restriction of the women's constituency to Ranebennur Taluk instead of taking in other taluks in the Dharwar District. It seems quite inequitable as the selected taluk is the most backward in the district in women's activities and progress. But the communal basis of these women's seats forced on women against all their better judgment and public protests has taken all enthusiasm out of women as coming voters. Men being monopolists in making all these rules are determined that women must be their echoes merely, and not have the chance to strike a line for themselves. It is all very disappointing. They said openly since the men are communal, 'we cannot allow the women to be non-communal'!

A Graduate School of Social Work

It is a sign of the times that need has been felt for proper expert academical and practical training in School Work, and Bombay is fortunate in

having a patriotic and educational Trust in its midst which is gifted with vision as well as money, and which has planned to meet this need. The Sir Dorabji Tata Trust has announced that from June next it will establish and open a Graduate School of Social Work. This institution will, offer a two-year course of training in the general fields of Social Pathology, Family and Child Welfare, Public Health, Medical and Psychiatric Social Work, Juvenile and Adult Delinquency, Industrial Relationships, Welfare Activities, Social Research, and Public Welfare Administration. Admission will be open to men and women graduates of any recognised Indian University. If the professors appointed to teach these courses are people who have themselves had experience of applying and adapting the academic theories on these matters to conditions as they exist today in India this Graduate School of Social Work should be the Power House of Leadership for sending out men and women organisers of Town and Village Improvement Work. May the School be most successful! It starts under the best auspices.

Girls' Education in Travancore.

"An increase of well over 10,000 girls annually attending school is shown by the annual Report on education in Travancore. Co-education was generally prevalent in all types of institutions The number of Muhammadan girls students had also increased. Hindi had been introduced as a second language in certain schools. Increased attention was given to organised games, and a scheme for the medical inspection of children in primary schools and provision for free medical treatment in the hospitals and dispensaries of the State was approved of by the Government.

The speeding-up of girls' education is greater than that of boys' just now in that State, but it is disappointing to find that although Travancore is considered one of the most educated parts of India the percentage of the total number of pupils to the total population in 1935 was only 13·2 as against 12·7 the previous year".

The Dowry Drain.

Last month three spirited sisters committed suicide together to save their parents from the worry and poverty and ruin that was inevitable in

their attempt to provide suitable dowries for their daughters! What a situation is disclosed! It is common all over India. Girls of self-respect revolt at being considered curses to their family. Girls of affectionate nature are pulled between seeing their parents aged and ill before their time through scraping money enough together to get the girls married and thus "respectably settled in life", or seeing them miserable in mind if the girls determine to remain unmarried if no one will marry them dowerless though by such conduct the whole family can maintain itself in financial comfort. The three sisters cited seem to have judged that by cutting the Gordion knot by suicide the loss their death would inflict on their parents would be felt less by them than the loss of caste conventionality or the loss of material comforts for the remainder of their lives. But what throes of mental anguish such sensitive awakened girls must be going through up and down the land! The dowry got together with such difficulty is not spent on the girl, not invested for her future needs. It goes to educate the bridegroom, it goes to buttress his business, or pay election expenses, or for some purpose connected with the man, not the girl. But most of all it is a drain imposed by a convention of family pride for making a "show". Utterly disproportionate sums are extravagantly spent on the marriage ceremonies, on days of feasting then, processions, entertainments. The sacrifice of such girls throws a lurid light on the chains that the people are hugging to them. The dowry system must be ended. Marriage expenses must be reduced, ceremonies and customs simplified. Girls should not kill themselves but seek help from Homes where their case would evoke sympathy and where they would receive training by which they could become independent, earning servants of society, instead of feeling themselves mill-stones round the neck of their fathers. The present system of dowries and marriage costs, pithily says Lady Nilkanth of Ahmedabad in the Press, "is vanity, not sanity."

Women as Pioneers of World Citizenship.

At the International Women's Conference in Calcutta Mrs. Kamaladevi Chattopadhyaya appropriately struck the Indian note of the One Life in the following speech in which she moved the closing vote of thanks to the President of the Conference, the Maharani of Baroda.

"I do not thank the President as Maharani for I recognise, not royalties, but only that unbreakable bond of sisterhood which has drawn

together here women from different parts of the globe living under various climates with various traditions, speaking various tongues, making us overleap the narrow geographical limits to a consciousness of a bigger life, of our larger selves and of our wider responsibilities, and knit us into a family of humanity which recognises no man-made barriers, but only the inner indivisible unity of comradeship. I wish to remind my sisters that the land they have come to with wonder and hope is not a land of mythical mysteries. It is no more the land of fabulous wealth, of Kohinoors and Peacock Thrones, but a land of poverty and hunger, a land crying out for liberty.

You may wonder why I strike this sad note on this happy occasion. But let us recognise that the woman's problem is the human problem. The very fact that we assemble here, to deliberate over problems that agitate the world, symbolises and signifies that the world's affairs are to-day a joint and collective responsibility. The cry of Abyssinia rings in every heart, the distress of China echoes in every nook and corner. Can the voice of India go forth in vain? Nationalism is an evil dream from which the world is waking up to a saner and finer reality. Roaring oceans and gigantic mountains cannot divide or cut across the heart of world citizenship.

We women have to be the brave pioneers who shall build a greater and a nobler world in which tariff wars shall cease, armament races shall be no more, and the mad scramble for competitive markets will be forgotten things of the past—a world in which the banners shall meet—not to clash, but to blend together even as do the colours in a rainbow to form a resplendent arch of hope and beauty across a grey and weeping sky.

Sisters, while you are in your warm glittering drawing rooms partaking of rich, sumptuous hospitality, do not forget the cold bare basements below. See the real India, the India of starving peasants toiling in dumb agony, weary workers sweating in factories, men and women whose very existence one dare hardly call human, whose ambition is to get one meal a day, an ambition so rarely realised. And what hope for peace and disarmament is there while man continues to exploit man, stronger nations exploit the weaker? How can one section of humanity live care-free and happy while another starves and suffers? Sisters, how can you be free while we are in chains?".

Bombay Social Service League.

This Premier League of Bombay celebrated its Silver Jubilee last month and the Summary of its Report on that occasion is heartening reading. It keeps going ten schools three of which are Industrial schools for women, and a Textile Technical School. It has a number of Free Reading Rooms, Travelling Libraries, issues the Social Service Quarterly (which is one of Stri-Dharma's exchange magazines) organises Scouts and Guides, provides a popular Charitable Dispensary, directs many Health activities to improve the sanitation especially of Bombay and Bombay Presidency villages, carries on a Co-operative Credit Society for poor workers, promotes Recreation, Physical Culture and Fresh Air Excursions and Dramatic Performances, conducts an Industrial settlement for Criminal Tribes in Belgaum, and lends its trained workers to the Vigilance Society, the Discharged Prisoner's Society and the Children's Aid Society of Bombay. The outline Diary of the work it has accomplished during its twenty-five years of service is inspiring and should be in the hands of all social workers to give them courage. The League's total receipts have been 19½ lakhs during its ilfe-time, and yet it has never gathered a Permanent Endowment Fund for itself! Has it been demonstrating J. Krishnamurti's aphorism·"In the vitality of insecurity there is the eternal"? The League is essentially the friend of the poor and has proved itself worthy of its motto, "Know, Love and Serve."

Salvaging Delinquent Children.

March is the month of Annual Reports. The Tenth Report of the Madras Children's Aid Society shows increased powers of service all round to the down and out, the damaged and delinquent and lost boys and girls of Madras. Before 1926 no one cared what became of these poor young people usually more sinned against than sinning. At the instance of Mrs. Stanford, fresh from similar work in S. Africa, the Women's Indian Association took up their cause and got the Government to open Children's Courts, increase the number of Honorary Women Magistrates, and later open a Home for the Delinquent Children. Mrs. Jinarajadasa and her staff are now reclaiming over 250 young people in their Certified Schools, Homes and Clubs. The Government upheld the work this year by Rs. 23,000 in grants. It is well-spent public money. The spirit in which the reclamation is effected by the able and self-sacrificing Secretary Mrs. Jinarajadasa and her Chief

Probation Officer Mr. Palni and her Superintendents and Head-Teachers is admirable "The undoing of past bad habits and influences and the establishing of the child in self-respect and good-will is the first and constant aim of the staff."

The Report is excellently compiled and printed and makes instructive and interesting reading and the photographs make the matter living.

The establishment of Children's Courts and Children's Aid Societies in almost all Provinces and in Ceylon is proof of the rapid growth of the Social Conscience in India during the past decade. They link India with the World Movement for Children working in Geneva whose Children's Charter this Report prints admirably on its back Cover Page.

The Revival of Indian Dancing.

It is not destined that Beauty in any of its aspects should perish. There seemed a danger that the art of Indian dancing, a precious facet of artistic expression, might be lost owing to the necessary abolition of the Devadasi system. Not so; the Lord of Dance, Natarajan Himself, brings into prominence the Brahmin Art-student, Uday Shankar, who tours the world and gives it a new revelation of the delights of interpretative dance. Mrs. Sokay, Gopinath and others do the same. Since Christmas Srimati Rukmini Arundale has lifted the modern Indian dance an octave higher. Since she met and became a friend of the great Russian dancer Pavlova, she has been studying dance forms assiduously under the best teachers. All her life she has been dedicated to the highest ideals and was indeed marked out by Dr. Annie Besant as one who would achieve some notable destiny. Now Rukmini Devi feels she has found her vocation, and her aim is to express the spiritual thought and life in her traditional Indian dancing. She has had over a thousand at each of her Madras recitals, and critics and experts in the Bharata Natyam, as well as amateur lovers of the Beautiful, the Good and the True, are full of praise for her performances. Her pure Brahmin lineage, her personal beauty, her sincerity of consecration to the Spiritual Art, her position as wife of the President of the Theosophical Society, her mastery of detail and ideas, give her indeed a vantage-ground from which she is stepping out on to the platforms of the world as the purified Devadasi looking on Life in general as the Temple before whose shrine in the Innermost of everyone's heart she is dancing her devotion to her Lord.

8

An Interesting Wedding

Good wishes to Miss Lakshmi Swaminadhan and Mr. Nanjunda Rao, who were married in Madras on the 15th April. The bride is the charming and clever daughter of Mrs- Ammu Swaminadhan, Hon. Org. Secretary of the All-India Women's Conference. Mr. Nanjunda Rao is Pilot of Tata's Air Mail Service between Bombay and Madras. The young people are very popular. Every one says "Good Luck, and may you have a long life together on land, on sea or in the air."

Notable New Hospitals.

At long last Madras Presidency has got a Children's Hospital worth the name, self-contained, specially staffed, Government-supported and auspiciously opened by the Governor of Madras and Lady Marjorie Erskine The money was collected years ago as a Prince of Wales Victory Fund. Time after time women pressed for its establishment but without avail. Even now tbe site is not ideal, but a crying need has been met, and other Children's Hospitals are sure to be built in which other aspects of idealism regarding children's needs will be met, as for instance the one in Bangalore, now nearly complete. The Tata Trust has announced that it intends to construct a Cancer Hospital in Bombay. Such princely generosity is evoking the heartfelt gratitude of the country. We draw attention to the eloquent plea of Dr. Muthulakshmi Reddi in this issue for similar hospitals in other parts of India.

Polygamy Notably Prevented.

The Press reports a case in South India in which attempted polygamy has been legally prohibited which should bring hope to many another first wife in the future. A man in Devakotta with a wife living wanted to marry a second wife against the wishes of the first and without making any provision for her. On the application of the wife a temporary injunction was granted by the Sub-Judge preventing him from marrying a second time till the disposal of the suit. This order was first confirmed by Judge Burn on appeal and by the Chief Justice and Justice King on further Letters Patent

Appeal. The case forms an extremely valuable precedent for protecting a first wife from glaring injustice.

Women's Doings in Delhi.

Delhi has been very gay during March for women in Delhi. Forty women hostesses representing all communities gave a very grand party to the Turkish Princesses who are married to the Princes of Hyderabad and a series of tableaux illustrating the life of Jehangir and Nurjehan were greatly appreciated as part of the programme. H. H. The Maharani of Travancore presided at the Anniversary of the Lady Irwin College, the Annual General Meeting of the Women's Education Fund Association was held at which the happy announcement was made that the Government has given Flagstaff House for the Irwin College, and finally H. E. Lady Willingdon laid the foundation stone of a Practice Cottage on the grounds of this House, which is a veritable milestone on the road towards a reformed type.

Immoral Traffic.

The Government of Madras have decided to appoint a trained welfare worker of experience to help in the better enforcement of the Immoral Traffic Act. The Report of the Madras Vigilance Association stated recently that as a result of public co-operation over 150 houses of ill-fame had been suppressed in the last two years.

Indian Women in Aviation.

There was an unprecedented rush of applications from enterprising girls from all over India anxious to take advantage of a scholarship of Rs. 1000 to the first suitable candidate for a course in civil aviation. The selection Committee decided to offer a second scholarship of Rs. 500, and to choose two of the most suitable girls.

WOMEN IN FOREIGN LANDS

Woman Mayor in a Mandate Country.

Nairobi, the capital of Kenya, under British mandate has for the first time a woman mayor.

Feminist successes in Egypt.

The Egyptian Government has raised the marriage ban where women teachers are concerned —a discrimination against which organised women in Egypt have been vigorously protesting for some time.

The appointment of a woman factory inspector under the Ministry of Labour has been greeted with much satisfaction in feminist circles.

Two new Women Commanders of the Legion d'Honneur

Mme. Colette, the novelist and Mme. Paul Dupuy, Director of the French daily paper *Excelsior*, who has taken an active part in many movements for social reform, have been made *Commanders* of the Legion d'Honneur, a distinction very rarely conferred upon women.

Children's Courts in Turkey.

The Turkish Government has added a new item to its comprehensive programme of reforms in all domains of life: it proposes to establish Children's Courts in all the big towns of the Republic.

Women Members of Legislative Assembly in Western Australia.

"The Times" tells us that the new Legislative Assembly for Western Australia includes two women, Miss May Holman (Ministerialist), re-elected unopposed, and Mrs. Cardell Oliver (Nationalist).

Bradford Women Pioneers

The "Yorkshire Evening Post" tells us that Bradford can lay claim to distinction in the ranks of women who have been pioneers in professions at one time considered the prerogative of men; and instances *Miss Midgley* (our own member), who is one of the seven women stockbrokers in this country, but who is still refused admission to the Bradford Stock Exchange; *Miss Mabel Claridge*, the first woman incorporated accountant in the country; *Miss Edith H. Richardson*, official shorthand writer to the Bradford Bankruptcy Court; *Mrs. Vera Squibbs*, the only woman rating surveyor in private practice; *Miss Tetley*, a registrar of births, marriages and deaths; *Mrs. F. Roberts*, an estate agent; *Miss Muriel Barnby*, a Bradford dental surgeon, now in partnership with her husband in London; *Mrs. M. H. Haley*, a Director of a firm of Ironfounders; and *Miss F. M. Bailey*, the only woman chartered secretary in Yorkshire.

We warmly congratulate Bradford on having these women pioneers and we urge the inhabitants of that City to mark their appreciation of this pioneer work by seeing that the Bradford Stock Exchange is the first in the country to open its membership to women.

Women and International Affairs.

Last week Lady Astor, M. P., broadcast a message from Broadcasting House, London to the Women's Forum in Chicago, attended by representatives of 8,000,000 organised women. Lady Astor urged women to bring pressure on the politicians to find the way to universal peace. She said that peace was the result of two things; justice first, and the policeman second. The two great democracies of the United States of America and the British Empire must give the lead in trying to understand the difficulties of other nations, and women in these two democracies had a grave responsibility if they were to be true to their leaders in the women's suffrage movement who saw the world as it was and fought courageously for a world as it should be. Politicians could not go ahead of their people; the people must go ahead of the politicians and show them how to build on justice and mercy for generations unborn.

Woman Director of Institution for Mental Defectives in Shanghai.

Last year, a young Viennese woman, Dr. Fanny Halpern, after brilliantly passing all her examinations in medicine, received a call to go to China, in charge of the clinic for nervous disorders. This small Centre, with the aid of a well-known philanthropist, La-Pu-Hong, has developed into a large Institution, provided with all the advantages of the most modern equipment, and now Dr. Halpern has become the Head.

CHILDREN'S POEMS

"The world is so full of a number of things
I think we should all be as happy as Kings."

— K. L. Stevenson.

* * * * *

"Come heart where hill is heaped on hill,
For there the mystical brotherhood
Of sun and moon and hollow and wood
And river and stream, work out their will,
And time and the world are ever in flight."

— W. B. Yeats.

* * * * *

THE WOMEN'S PRISON, PALESTINE.

By Commandant Mary S. Allen, O.B.E.

(CHIEF OF BRITISH WOMEN POLICE).

While in Egypt, I paid a flying visit to Palestine, where I visited the Women's Prison.

We drove to Bethlehem, about six miles from Jerusalem where, on an elevated piece of ground, stands what appears to be a large and attractive country house, with balconies and green shutters, enclosed in a walled garden. Through a locked gate we were received by the Police Inspector and his wife, the Matron, who are in charge of the prison, with a small staff of wardresses.

This unique example of a women's prison at present serves the whole of Palestine having accommodation for over 200 women, although at the moment it held only 64. When the British took over the administration of Palestine the women and girl prisoners were in an underground room in the men's prison, under the Turkish rule, many of them chained to the floor, even little girls of eight years old, who had perhaps committed a small theft. The contrast between those conditions and the atmosphere of this house, in every way, different from that of the usual prison, is all the more extreme. As everywhere in Palestine there were many nationalities: Palestinians, Arabs, Syrian and immigrant Jewish. Here, as elsewhere in Palestine, a distinction is drawn between the Palestinian Jew and the International Jew. Several Jewish women were in for the offence of "Illegal Immigration." Many Arab women are imprisoned for adultery, which is a crime under Moslem law—for a wife, not for a husband. Girls of eleven or twelve are married to much older men, and in a few years it is a not uncommon occurrence for a lover nearer their own age to persuade them to run away, or to stay and deceive the husband. Some of the wives had thus found their way to the prison; others were in for murdering their husbands, an offence which, under the circumstances, is not looked upon by the community as at all serious.

There is no solitary confinement, except for very grave offences committed in the prison. Four share a room, the best-behaved being allowed beds to sleep on, others sleep on the floor rolled up in blankets, as many of them do in their own homes. The freedom allowed to the prisoners is criticised in some quarters; it is found, however, that allowing prisoners to be out on the wide balconies (closed in with thick wire netting) conduces greatly to their health and general well-being. I was shown some of the work done, and was particularly interested in the white camel saddle-bags for the Police Camel Corps, made entirely in the prison from the raw wool, with a large P. P. (Palestine Police) embroidered in dark blue on the sides. The well-stocked vegetable and flower garden is entirely cultivated by the prisoners. In the kitchens an appetising meal was being cooked. Meat is allowed twice a week. The longest sentence undergone is 15 years, usually for the crime of murder. Women are not sentenced to

death. Many languages are spoken in the prison, English, Arabic and Hebrew being the most used, but certain prisoners can only speak German, French, Russian or Polish, and there are books in all these languages in the library.

From the garden there is a beautiful view over the surrounding country, and in a corner of it was a small building which has been converted into quarters for the wardresses. There they can retire, and, from their contented faces, they are evidently happy in their work. One received an impression that the kindly yet firm individual treatment would make every prisoner go out better and probably happier than when she entered the gates. Is not this the aim of all modern prison reform ?

---

* * * * *

Happy hearts and happy faces,
Happy play in grassy places:
That was how in ancient ages
Children grew to Kings and sages.

— R. L. S.

* * * * *

"The soul of all improvement
is the improvement of the soul."

— Sir S. Radhakrishna.

* * * * *

One perfect statue in a city, where all can see it every day and be influenced by its message will do more to make the citizens law-abiding than a hundred laws or sermons.

— C. Jinarajadasa.

* * * * *

"The fundamental principle of social reform is the right of every individual to the fullest extent of life."

— Mrs. Naidu, *Madras.*

* * * * *

Advertisement
Pages. 81 to 82
11

THE WORTH OF THE HOUSEWIFE

Dr. M. Muret, who describes himself as a woman suffragist of long standing, "who has been engaged for more than twenty years with the responsibility and necessity of fixing officially the money value of the woman's work in her household", contributes an article on this subject to the January number of "Le Mouvement Feministe". He is writing of course of Switzerland, where women have not as yet the parliamentary vote, but this extract from his article seems of such general application as to refer also to the women of India.

" It is essential, in fact, that the man's attention should be forcibly drawn to the importance and value of the woman's household work, which he has a strong tendency to underestimate or even to despise. How often have I not seen women tired and overtaxed by their household labours, to whom their husbands refused any help on the pretext that their work was not fatiguing ? How many times have I not seen the husband not understanding the real value of this work until after the death of his wife, learning it then by the amount he had to pay to the person or persons called upon to replace her ?......................

He says, "Another point of view to take into consideration is that which consists in legalising the indemnity due to the wife for her work, with the object of sparing her the humiliation of having to consider all that her husband gives her, beyond strictly household needs, as a sort of present, as a voluntary bit of kindness, when in fact it is her due and not a recompense, very often taken under the law of community of property, not without irony be it noted, from the interest on the wife's fortune......................

" It is in the name of the most elementary equity, then, that I claim in favour of the wife acceptation of the principle of legal settlement of the woman's housekeeping salary ".

PROBLEMS CONFRONTING INDIAN WOMEN

By H. M. Todhunter

The British Commonwealth League recently organised a one-day Conference in London on "The Problems Confronting Indian Women". This was attended by representatives from many women's organisations and the large audience listened with marked interest to the speeches made by distinguished Indians and Europeans. Mrs. Corbett Ashby presided

Miss Daisy Solomon, recently returned from India, where she had been a visitor to the All India Women's Conference, gave an interesting report on its work; she stressed the spirit of unity which animated those present, who represented every caste and community in India except the Harijans, and their desire to work for a united India. She spoke of the overwhelming hospitality and kindness which she and other European visitors had received.

The Legal Disabilities of Indian Women was the first item on the programme, and this was dealt with in some detail by speakers representing the different races in India. Mr. Chinna Durai had contributed a paper on the disabilities of Hindu Women, which was read, in his unavoidable absence, by Mr. H. S. L. Polak. In every way Hindu women suffered severely from restrictions. As regards inheritance, whilst a man had power to dispose of his property as he wished, the widow had no power to do so, except in the case of her own dowry. The husband was the lawful guardian of his minor wife, and she must follow him wherever he chose to live; although occasionally, through custom, she was allowed to remain in her father's house until she attained her majority, she could not be removed from her husband's control without his consent. Marriage being a religious undertaking and not a civil contract, divorce was not recognised, and was practically unknown; adultery did not invalidate it, and the husband was free to have more than one wife at the same time, although the woman could not have more than one husband. The husband might adopt an heir against his wife's wishes, but she was not free to do so without his consent even after his death, except in Bombay, where she might do so if a widow. The widow ranked fourth in order of succession, and had no power of alienation. Mr. Polak described the Hindu marriage ceremony, and gave many interesting facts bearing on the subject of the paper.

Sir Abdul Qadir then spoke of the legal position of Muslim women; he claimed that their position was in many respects better than that of their sisters in other communities. She inherited one-eighth share in her husband's estate, or one-fourth if there were no children. On marriage her property belonged to her to dispose of as she wished, and she had an absolute right to her earnings. She could also dispose of her property after her death as she pleased. It was true that she was only entitled to one share of the family property, whilst a male of the same degree of relationship was given two shares, but this was, in the speaker's opinion, justified by the fact that the husband was legally bound to

maintain his wife, and his female children even after their marriage in the case of their widowhood or divorce. Whilst the Muslim was allowed to have more than one wife, the percentage of those who were not monogamous was low; divorce was infrequent. According to the Quran the moral equality of woman and man was well established, each being equally enjoined to lead a virtuous life and to acquire knowledge.

Mrs. J. Vakil then gave an outline of the legal position of women of the Parsi community. She contrasted unfavourably their present position with that in Zoroastrian times; she claimed that the laws passed in 1865, based on English law, had definitely lowered their status. Those of Zoroaster, dating back to 700 B.C. had been based on principles which we consider modern. Women then had equality as regards ownership of property and inheritance, and the guardianship of children, A campaign had been carried on during the past ten years to get the laws of 1865 repealed, and the equal status of women restored. Before the Parsi Marriage and Divorce Act of 1865, modelled on English law had been passed, the Parsis had their own Courts of Domestic Relations. Divorce could be obtained by mutual consent; there were no bars to divorce and either party could sue for it; desertion, habitual drunkenness, venereal disease and cruelty were among the reasons for granting it. At present adultery of the husband (not with a prostitute) was the only ground which allowed a woman to get her freedom. An attempt was being made by Parsi reformers to get the Divroce laws repealed, and secure a return to former conditions.

Mrs. Rukmini Pillai of Travancore then gave a most interesting account of the system of Matriarchy or Matrilineal succession which obtained amongst the Nayar community of Malabar. Here succession was traced through the mother and inheritance through the female line; the uncle, the senior male member of the mother's family, occupied a position similar to that of the patriarch. He managed the family property, being responsible for his actions to the family, and having only the right to personal maintenance. The birth of a girl was always a matter for rejoicing; she had a right to be maintained, as also had her female descendents, and she shared per capita in the event of any partition. There was no child marriage in this community, nor amongst other communities in Malabar, except for the very small minority belonging to Muslim, Brahmin and Christian communities. The Purdah system was non-existent except among the Muslims. Widow re-marriage was encouraged in the case of young widows without children. Women suffered no disabilities of any kind, neither social, legal, economic nor political. The literacy rate was the highest in the whole of India.

A resolution was then passed urging the Indian Government to appoint a Commission, with an adequate representation of women, to enquire into the legal disabilities of Indian women. Child Marriage was the first subject under discussion in the afternoon. Miss Rathbone M.P. described the Sarda Act as practically a dead letter, owing to the inadequate provisions contained in it. She urged the support of the new Bill which was shortly to be introduced into the Assembly by Mr. B. Das, which sought to make the amendments necessary to ensure its effective working. This Bill would enable magistrates

to take action *before* the marriage of a minor, instead of waiting till it had taken place, and also to act on information privately received. She stressed the need for a widespread campaign of education in India, where there was so much ignorance of the law.

Mrs. Rama Rao, proposing a resolution in support of the Bill, commented on the opposition of the official block in the Assembly when the Sarada Act was passed. She urged public men and women in this country to use their very considerable influence to break down the opposition by rousing public opinion.

She further stressed the need for the compulsory registration of births and of marriages; at present they were hampered by the fact that it was impossible to prove the age of a child owing to lack of evidence. The present Act required that an individual or an organisation bringing a case to the notice of the Magistrate, must deposit a sum of money, which was forfeited if the offence was not proved; this also made their work very difficult, as did also the provision that the case must be tried by a First-Class Magistrate, since there might be only one in a very large area.

The Conference passed a resolution urging organisations in this country to do all that was possible by way of active press-propaganda and through other means to support the women of India in their efforts to get child marriage abolished.

The need for the appointment of suitable women in the administration of every Province was urged by Mrs. Lankester, and she proposed a resolution supporting the demands of the All India Women's Conference in this connection. She said that although Indian women were very critical of the new Act, they were facing realities, and desired to see the social reconstruction of their country. Owing to the high property qualification, to the fact that many of the best women were opposed to reserved seats on a communal basis, and to the very inadequate provision of seats for women in the Federal and Provincial Assemblies, it was feared that it would be difficult for the women to exercise any great influence. They were, therefore particularly desirous that they should be given chances of association in the administration of the Legislature, that they should be put on every Commission and Committee, and on all Bureaux dealing with the welfare of women and children. They asked that this should be put into the Instrument of Instruction to Governors, so that their right to put forward the views of women might be recognised. A resolution was passed to this effect.

THE ONLY INDIAN COLLEGE FOR HOME SCIENCE

By Hannah Sen, B.A., (Hons) B.L.

(*Note:*—This being the first year that fully qualified teachers of Domestic Science have graduated from Lady Irwin College, and a permanent habitation having been given just last month to the College by Government, our readers will welcome this informative article on the "Child of the Women's Conference ")

The Lady Irwin College for Women represents a distinctive contribution to educational thought on the part of Indian Women. It owes its inception to a movement first started in Delhi at the second All India Women's Conference in 1928, a movement which was a practical expression of the real and intelligent interest taken by the Conference in all matters affecting women and children. Out of the welter of speeches and resolutions there emerged the All India Women's Education Fund Association, a body of experienced workers with a determination to remodel Indian education and relate it to the needs and demands of Indian life. Lady Irwin was the first President of this Association and Mrs. Rustomji Faridonji, its Honorary Secretary.

In January 1930, the Association of All India educational experts framed and recommended a scheme of study and research in Home Science, Educational Methods and Experimental Psychology, for the carrying out of which an endowment and building fund of 22½ lacs was required. But, because of Lady Irwin's departure from India soon after, the money actually collected amounted to 4½ lacs only. Of this sum 2 lacs was generously contributed by His Exalted Highness, the Nizam of Hyderabad. Since then 2½ lacs more have been received. The orginal scheme, with its proposed ramifications, had, therefore, to be considerably modified, and it was decided that training in Domestic Science, coupled with a scientific study of the mentality of the Indian Child, promised the greatest measure of success.

Aims and Ideals.

It was with this ideal in view that the Lady Irwin College for Women came into being on the 10th of November, 1932,

(1) "To train women to be capable wives and mothers and useful members of Society."

(2) "To train women to be teachers of Domestic Science subjects in Girl's Schools."

It provides Courses of Studies in Home Science as a fundamental step towards enabling Indian Women to liberate the power of Science in their Homes, to add the beauty of Art to those Homes, and conserving the best in Indian tradition, to raise society to a healthier and wider level of life and thought. It seeks, through its trained teachers to carry the message of Hygiène and the Science of Living to every Province and Village in India. For this scholars trained under its aegis, will educate the pupils of the High and Normal Schools in the rudiments of these subjects; and they, in their turn, will spread the knowledge thus acquired through the primary and the middle schools of the country.

The course of studies

The course of studies covers a wide range of subjects intended in part for the efficient teacher and in part for use in home and civic life? A special teacher's course,

with a year's training in Methods and Psychology, runs parallel with the Home Courses of one year and two years arranged specifically to meet the needs of wives and mothers.

In addition to the usual Domestic Science subjects of Cookery, Laundry, Housewifery and Needlework, the Home course syllabus includes Elementary Anatomy and Physiology, Dietetics, Hygiene, First Aid, Home Nursing, Mothercraft, Eugenics, Gardening, Book-keeping, Civics and Child Psychology. But the Teacher's Course is still more comprehensive and higher in standard, for it has a place reserved for the Sciences—Physics and Chemistry, pure and applied, Biochemistry and Biology. These courses lay a strong emphasis on practical and laboratory work and includes visits to places and institutions of educative value. Music, Indian Dancing and Physical Culture are also taught.

The practical side of training is further developed, and a sense of responsibility aroused, by a series of House Duties assigned to students in rotation, which entrusts to their care the entire management of the institution. These House duties have programmes under the responsibilities of Hostess, Cooks, Laundry, Bedrooms, Class Rooms. Library, Class Proctor, Games and Sick cases. Most of the visitors to the College have admired this unique and useful feature The Dean of the department of Home Economics of the Kansas State College, during her short visit to Delhi, remarked that she had nowhere before seen the practical side of Home Science training worked out with such thoroughness. Bearing in mind that the primary aim of education is to help forward the "fullness of life" subjects of wide cultural value have been accorded a place in the scheme of studies.

Well-known authorities were invited to speak on themes of public interest and utility, and students attended similar lectures delivered in other educational institutions in Delhi. As a further step in this direction, it has been decided to hold a general knowledge paper test every year so that students might have an incentive for more extensive reading.

There are 43 students on the rolls this year representing 7 provinces, 2 Indian states, and the different communities. 21 candidates have joined the Home Science Diploma (6 with distinction) in the 1935 examination.

An encouraging feature of the College influence has been the signs everywhere of the growing importance of educational courses with the more realistic basis. Several institutions including a University, sought the help of the College in framing their respective schemes of Domestic Science studies.

The following extracts from the press comment on the "Founders Day Function," and the Foundation Stone Laying Ceremony of the Model Cottage at Flagstaff House in March 1936. -

"The College Exhibition was laid out in different rooms with unmistakable feminine elegance. There were cooking, laundering, dyeing, stitching, embroidering and gardening. The detail in the training of every department was admirable. About a dozen chemicals for use in cleaning household utensils were displayed, including common ashes.

The washing department showed an elaborate system in which starching, blueing and ironing were included.

The cookery department teaches baking and boiling and the preparation of innumerable dishes in European and Indian fashion. The menus are prepared according to dietetic charts which shows the nourishing ingredients that are essential and their combination for different classes of people in different provinces in India.

Chemistry Physics in relation to their utility in demestic life, First Aid, Hygiene and house managing are some of the other subjects taught in the College. The mode of teaching was evident from comprehensive charts and illustrative samples displayed. An inspection of the different departments left no doubt of the cultural and educative value of the institution.

On the occasion of the Founder's Day celebration of the Lady Irwin College, over which Her Highness the Maharanni of Travancore presided, Her Highness announced a donation of Rs. 1,000 for the College. Her speech was full of wisdom and inspiration."
(Statesman).

"Her Excellency the Countess of Willingdon, yesterday laid the foundation-stone of the new model cottage to be known as Lady Willingdon Cottage in the Lady Irwin College for women in its new premises in Flagstaff House, the Commander-in-Chief's old House, which has been given to the College by Government. Her Excellency said it was the greatest pleasure for her to do whatever she could for Indian Girls and women and added: "For Indian Girls to get training in this house will be a joy to the girls themselves and a consolation and comfort to their husbands."

Mrs. Ferodonji on the occasion said "It is for the model cottage that I want particularly to thank Your Excellency. We know that the money came from an anonymous source but we suspect that it may have been given in response to a request from you. It gives us great pleasure that you are able to lay the foundation stone before your departure.

This home will be run by four to six girls entirely by themselves as a practical training. They will clean it and decorate it, cook in it and eat in it. They will prepare the budget and learn how to make 8 annas do the work of a rupee. They will cultivate its garden and they will spend their leisure usefully in it. They will teach many others to run homes of their own efficiently and economically. We shall call it the Lady Willingdon Model Home in the hope that it may inspire those who live in it with the characteristics that have endeared Your Excellency to us all-enthusiasm, efficiency, resourcefulness and, above all, kindness and goodness of heart."

Donations of Rs. 1000/- each from Her Excellency and the Maharani of Travancore who was also present, were announced." — (Statesman).

Princes Niloufer Farhat Begum of Hyderabad gave away prizes on Sports Day of the Lady Irwin College for Women, and announced her donation of two extra annual prizes.

CO-EDUCATION IN INDIA

By Margaret E. Cousins, B. Mus.

Education is nearly defined as "the bringing up, training or instruction as of a child; the strengthening of the powers of the body or mind", and "co-education" is "the education of boys and girls together". The words "boy" and "girl" in English apply not only to young children but also to "young unmarried woman" or "a young man generally".

Viewing the family as the unit of humanity and society, a self-contained unit with partnership of the sexes in the parents, and its production of children of both sexes, who live in happy companionship as brothers and sisters it is self-evident that co-education is a vital and desirable and necessary basis of the technique by which humanity develops its powers, and nobody has been able to upset this law.

The controversy over co-education arose in most countries as the systems of mass education took education from the home into public schools. All other countries which by now have established literacy have solved the problem of whether in these schools boys and girls should be kept separate or not by allowing the circumstances of distance, number available, considerations of public and private finance, convenience of brothers and sisters continuing together, etc. to be the determining factors, and allowing mixed schools or single-sexed schools to exist according as they are called for. This applies to all stages of education. I think of the Elementary National schools of such widely separated places as Ireland (in one of which I got my early education), as Japan as the United States—in all these, little girls and boys go to the same school in villages and in small towns. In cities because of the large numbers available there are separate schools for girls as well as schools where boys and girls may learn together. The same applies to the High Schools and to Colleges. While there are numbers of mixed schools there are many like the High school which I visited in the heart of a vast city in which at that moment there were 5,000 girls receiving education. In America co-education is the general basis of State education but there are also no finer colleges anywhere in the world than there for the sexes separately.

Nowadays in India the subject of co-education is still in the stage of debate as regards the method of spreading mass education. While in Conferences and in the Press there are always opponents of its introduction, the figures published recently in the Report on Education, for 1933-34 by Mr. Statham, Off. Educational Commissioner with the Government of India, are illuminating and remarkable. "The number of girls reading in boys' schools in the whole of India has increased in one year by 83,572. This is 56 per cent of the total increase in the country's enrolment of girls for education during the year". Those who, like myself are whole-heartedly in favour of co-education in India, will be happy to hear that "It is a remarkable feature of the present progress of girls' education that the rates of increase in the numbers of girls in attendance at school is greater *in five provinces* in boys' schools than in girls' schools." Actually the number

of girls in girls' schools is less than the number of girls in boys' schools in Madras Presidency, in the United Provinces in Coorg and in Assam." The Commissioner says "It is surprising that in provinces like the U.P., and Bihar and Orissa in which some years ago custom was such a strong factor militating against co-education even in primary schools such large numbers should now be reading in boys' primary schools. In High Schools also this new factor is to be found. In Madras Province out of nearly 23,000 girls reading in high schools nearly one-fourth are in boys' schools, the proportion in Bombay Province being only a little less. Summarised the facts are that nearly one-fourth of the total number of girls being educated throughout India are reading in boys' schools.

The figures for Colleges are equally interesting. Of all girls in India attending Colleges, 2,242 are in boys' colleges and only 1,817 are in girls' colleges. This is not merely because there are no facilities for the girls because even in centres where there are separate women's colleges still the number of girls has increased there also in men's colleges. The figures for girls in boys' institutions in Burma are still more remarkable. There are ten times more girls reading in boys' schools than in girls' schools, and in high schools twice the number of girls in boys' High schools as there are in girls' high schools. This is understandable in a country where there is much more freedom and companionship in society and in business between the sexes than amongst Hindus or Muhammadans. But the whole matter finds its solution best in dropping the sex adjective from the name of the schools. Schools are for "children" colleges for "young people". It is misleading, unnecessary and uneconomic to insist that a gender shall be given them. With schools thus set free from fetters and frictions of sex certain adjustments in staffs are necessary. Therefore it was that at the very first all-India Women's Conference a Resolution was passed to the effect that "a lady professor should be appointed on the staff of every college to look after the interests of college girls." Naturally it applies equally to girls in schools. In experience the pivot around which the success or failure of co-education circles is the tone which the authorities of the institution set. Their own attitude of freedom and equality as between boys and girls, their encouragement of a spirit of protection and chivalry and purity of thought in bigger boys towards girls, and the stimulation of courage, leadership, strength and absence of sex-consciousness in girls.

Whatever controversy may be continued academically, the fact remains that parents have tried out the matter and found that co-education works "The proof of the pudding is in the eating." There is a growing desire on the part of parents to give the benefit of education to their girls and since funds are not available for establishing as many girls' schools as are necessary these progressive parents have admitted their girls to the unnecessarily named boys' schools rather than keep them at home. The experience of these pioneer parents has been so satisfactory that in the period of the last few years the answer to the opponents of co-education has been given by the cited figures.

Santiniketan has admitted boys and girls for the past twelve years; Guindy School in Madras was the pioneer in South India most successfully in its High School; The Theosophical High School in Madanapalle and the Rishi Valley School both make a feature of their co-educationalism. Villages and small towns have included boys and

girls without prejudice in their elementary schools as far as girls were encouraged at all to go to school. The drive for that is recent. The case for co-education has also been won in the Colleges in the B.A. classes everywhere. Sad to say there are some Colleges as in Mysore which still exclude girls from the Intermediate classes (except in Science, as if all the arguments about sex difficulties existed only in the Arts and not in Science!). One is often amazed at the illogicality of men! So there only remains the High School level. If only a certain father had not been courageous enough to send his little girl to the High School in that town though she was the only girl there India would have missed the splendid services that have been rendered to it by Dr. Mrs. Muthulakshmi Reddi for she was that little girl! Her case is typical of what is happening today in hundreds of cases in High Schools. Let a single other example of the speed with which co-education is winning its way close my article. Seven years ago a large Municipal High School in a large prosperous town in Coimbatore admitted only boys, over 500 of them. The Headmaster told me that he had been asked over and over again to allow in some girls. He confessed that he was afraid of co-education, frightened by the fears of opponents of the modern custom. However circumstances were such that it became inevitable that his own daughter and the daughter of a Town Councillor should attend the school despite all fears. All went well. The next year a dozen girls claimed admittance. The year went smoothly with the mixture, So year after year the numbers of girls increased. Last year there were one hundred girls reading in the same classes as the six hundred boys of that school. Of course certain adjustments had been made for their special necessities. The Headmaster found that his fears had all been bogies, for his own fine character and grasp of good, practical administration had instilled the right atmosphere and the common-sense details of order and discipline needed. He told me that the results of having boys and girls studying in the same class had been uniformly good. There had been an improvement of work and of points of character shown in both sets of students. He had experimented by also having within the school divisions of classes with girls only and boys only and had found that the results that way were not as good as in the mixed classes. He had been fully converted tothe practicability of successful co-education in that town and amongst that average Hindu school-going population. A point he made was interesting further. It is a day-school only. He said that the boys took the greatest care of the girls as they passed through the crowded streets. They took themselves responsibly as their protective knights and innate chivalry had been the outcome. I noticed that before each class two bells were rung. At the first the girls entered the class-room. At the second their boy class-mates entered. Similarly at the close of a class. In such penetrative ways respect and politeness to women were being developed in the boys. What is happening in that school is possible anywhere in India. Also it is coming as a financial, human and national necessity in the course of making India literate, dragging it up from its seven percent of general literacy and two percent of women's literacy.

India is thus finding out as have other countries that without excluding the usefulness of separate education institutions for boys and girls, co-education is desirable, practical, applicable and inevitable.

16

WOMEN'S INDIAN ASSOCIATION

REPORTS.

HEADQUARTERS.

RAJKUMARI AMRIT KAUR. We are delighted to report that our Patroness, Rajkumari Amrit Kaur, has been appointed by the Government to serve on the newly constituted Education Advisory Board in Delhi.

"Women's Indian Association thanks the members of the Council of State for their unanimous support to the resolution moved by Sir K. Ramunni Menon for removing the sex disqualification in the election to the Council of State and congratulates the mover of the resolution on his splendid achievement."

Lady Pentland, a delegate to the International Council of Women, held at Calcutta, with her daughter Honourable Margaret Sinclair, paid a visit to the association and was glad to meet her old friends at Madras and other members of the association on 13—3—1936 and she was impressed with the list of books and the magazines and other pamphlets that are available at the office of the W. I. A. for the members and others. She particularly was pleased to note among the list of magazines the organ of the International Council of Women, namely, the International Women's News as well as the Bulletin of the National Council of Women in India and also she saw the children and girls of the Avvai Home & Orphanage and spent a few minutes with them.

A Public Meeting of Women under the joint auspices of the Women's Indian Association, the Muslim Ladies' Association, The Indian Ladies' Samaj and the All India Women's Conference, (Madras Branch,) was held on the 4th April at the W. I. A. Headquarters, Madras.

Dr. P. RAMA RAO, D. M. R., (Vienna) and others addressed the meeting on "The need for a National Anti-Cancer Campaign in India."

WOODLAND SONG

No. 1

'MIST,'

How still
Mysteriously still,
Beneath the blanket of the mist,
Is this entranced scene;
Only thé ripple of the running rills,
Like elfin bells,
Across the shrouded hills,
Soft music
On the air distils.

Concealed
The massed details,
The homesteads nestling,
And the wooded vales,
The ordhards and the well-tilled fields.

No tales
Their thronging life now tells;
By cloud close-veiled,
They seem to sleep; nor swells
Upon the muffled air,
The lowing of the cattle, or their tinkling bells,
As leisurely they wend their way
Across the rolling fells;

And no bird sings
When twilight falls,
So still, so hushed the spell
That brings
The cattle homeward to the dell,

— *Violet Rawnsley.*

స్త్రీధర్మ

WOMEN IN THE PAST YEAR

పూర్వీకపు స్త్రీలు.

వ్యాసకర్త్రి: శ్రీమతి బి. కామేశ్వరమ్మగారు, బి.ఎ.,

దేశంలో రెండువిధానాలు వెలువడినాయి. ఒకటి కాంగ్రెస్ మహాసభచే నామోదింపబడింది. రెండోది బ్రిటిష్ పార్లమెంటుచే నంగీకరింపబడింది. మాతృదేశ విముక్తికై శ్రమపడి పలుబాధల పడిన స్త్రీ పురుషులచే ప్రజల పక్షమున అంగీకరింపబడినది మొదటిది. మనల నెప్పుడు బానిసలగనే పుంచదలచుకున్న బ్రిటిష్ పార్లమెంటుచే అంగీకరింపబడినది రెండోది. స్వరాజ్య సంపాదనకు తగిన శిక్షణాన్ని కలుగచేసి స్వాతంత్ర్య యోధులను తయారుచేయుటకని కోర్పడినది మొదటిది. తన శృంఖలములను త్రెంచుకొని స్వేచ్ఛా వాయువులను పీల్చడానికి ప్రయత్నించే జాతియొక్క స్వాతంత్ర్య పిపాసను అణచివేయుటకు చేసిన గట్టి ప్రయత్నం రెండోది. స్త్రీలకు ప్రత్యేక స్థానాలను కేటాయించు పద్ధతిని కాంగ్రెస్ మహాసభ రద్దుచేసింది. (అది చాల సంతోషకరమైన విషయం). గవర్నమెంటు చట్టం మాత్రం వద్దు మొర్రో అన్నప్పటికి యీ ప్రత్యేక స్థానాన్ని మనమీద రుద్దేసింది. రౌండు టేబిలు సభకు వెళ్లిన కులతత్వవాదులు సాంఘిక దురభిమాన పూరితులు "నాంకేవాస్తే" ప్రతినిధుల అసందర్భ ప్రలాపాల మధ్య స్త్రీ ప్రతినిధులు మాత్రం కేవలం పరిశుద్ధ జాతీయ వాదాన్నే నమ్మి ప్రత్యేక నియోజక వర్గాలనే గాక ప్రత్యేక స్థానాల కేటాయింపును గూడ నిర్మొహమాటంగా సహేతుకంగా ఖండించి వేసినందుకు నేనెంతో గర్విస్తున్నాను. మీరు కూడా గర్విస్తున్నారనుకుంటా. అంధకారమయమై వుండిన ఆ సభలో సోదరీమణుల యీ వాదమే కాస్త కాంతిని ప్రసరింపచేసెను. కాంగ్రెస్ మహాసంస్థ మన ఆశయాల నంగీకరించి స్త్రీలకు ప్రత్యేక ప్రాతినిధ్యాన్ని తీసివేసింది.

జాతీయవాదాని కిది గొప్ప విజయంగా భావిస్తా. ఆ విజయానికి నారీమణులు కొంత కారకులై నందుకు గర్విస్తా. నింతసభలో అట్టి మహోన్నత నిశ్చయాన్ని చేసి నప్పటికిని నిత్యవ్యవహారంలో కాంగ్రెస్ నాయకులు చూపే వైఖరి మాత్రం కేవలం అన్యాయంగా వుంది. ప్రయోజకులున్నా ఎన్నికలలో స్త్రీలను అభ్యర్థులుగా పెట్టడంలో కాంగ్రెస్ నాయకులు కడు మందులై యున్నారు. భారత శాసన సభకు ఒక్క నారీ రత్నము నైనా పంపినారు కారు. శ్రీమతి ఆచంట రుక్మిణమ్మగారిని మదరాసు శాసన సభకు హెచ్చు మెజారిటీతో పంపినందుకు పరమ సంతోషము. కాని రాష్ట్ర శాసన సభకు, భారత శాసన సభకు, పంపుటకు యోగ్యత కల స్త్రీలు దేశమున నెందరో గలరు. ఆఖరుకు కాంగ్రెస్ ప్రతినిధుల యెన్నికలలో సైతము స్త్రీలకు జరుగుచున్న అన్యాయము గర్హ్యము. 81 మంది కాంగ్రెస్ ప్రతినిధులను పంపుటకు వీలున్నప్పుడు యీ 12 జిల్లాల నుండి ఆంధ్రులు ఇద్దరు స్త్రీలను మాత్రమే ప్రతినిధులుగా నెన్నుకొనినప్పుడు నా కెంతో విచారము కలిగినది. ఆంధ్ర నారీలోకమంత అసమర్థమైన దనియా? దీని భావము, లేక ఆంధ్రులలో అన్యాయ దృష్టి, అభిమానము- కాదు కాదు ఔచిత్యము మటుమాయ మయ్యెయునియా? మాపై అభిమానము చూప నక్కరలేదు. ప్రజాజీవితములో మా ఉచిత స్థానమునే మేము పొందగోరుచున్నాము. సోదరీ మణులారా! ఈ అన్యాయమును ప్రతిఘటించవలెనని దీక్షతో ప్రతిఘటింపవలెనని-కోరుచున్నాను. ఇంగ్లాండులో జన్మ స్వతంత్రములకై స్త్రీలొనర్చిన ఘోర పోరాటమును సంస్మరింపుడు. వారెట్లు ధీరులవలె పోరాడి దిగ్విజయము పొందిరో గమనింపుడు!

దిద్దుపాటుల చట్టము.

క్రొత్తగా నీమధ్య ఆమోదింపబడిన ఇండియా గవర్నమెంటు చట్టములోని ముఖ్యాంశముల గూర్చి కొంచము విమర్శింపవలెను. నిజమైన స్వాతంత్ర్యానికి లక్షణా లెట్టివి? 1. ప్రజా ప్రతినిధులకు తమ యిష్టానుసారము చట్టాల నామోదించి అమలు జరిగే అధికారం వున్నదా లేదా? 2. అర్థికాధికారం యెంతవరకున్నది? 3. ప్రాథమిక హక్కులగు వాక్స్వాతంత్ర్యము, ప్రచురణ స్వాతంత్ర్యము సభా స్వాతంత్ర్యము కలవా? 4. దేశరక్షణ ప్రజాధీనమున నున్నదా లేదా? ఈ నాల్గు అధికారములు గల జాతికి

స్వాతంత్ర్యమున్నదని నిస్సందేహముగా చెప్పవచ్చును. ఈనాల్గు అధికారములను పరిపాలించు చట్టము స్వాతంత్ర్య శాసనమని అంగీకరించి కళ్లకద్దుకొన వచ్చును. గవర్నమెంటు చట్టములో నిట్టిలక్షణము లేమైన యున్నవాయని ఆలోచింపుడు. పామరుడు సైతము యీ చట్టములను చూడగానే అట్టి లక్షణాలు దీనిలో నేకోశమందును లేవని అవలీలగా చెప్పగలడు. ఆదాయ వ్యయపట్టికలపై (బడ్జెట్టు) పూర్తిగా వోటుచేయ నధికారం లేదు. ఆదాయములో సత్యధిక భాగము గవర్నరు జనరలు, గవర్నరుల ఆధీనములో నున్న శాఖలకే వినియోగింపబడు యేర్పాటు గలదు. పైగా అభ్యర్థులకు వర్తించే కొన్ని కఠిన నిబంధనలుకూడ వున్నాయి. దౌర్జన్య నేరానికి లేక పోయినా రెండేండ్లకుపై శిక్షనుపొంది జైలులో వున్న దేశభక్తులకు పరప్రభుత్వంవారు కనికరిస్తే తప్ప అభ్యర్థులుగా నిలబడే యోగ్యతలేదు. అంటే ఉత్తములైనవారికెందరికో శాసనసభలలో తావులేదన్న మాట. అభ్యర్థుల నియామకంలో యీ నిబంధనవల్ల కాంగ్రెసుకు చాల అసౌకర్యం కలిగింది. ఈవిధంగా శాసనసభలలో ప్రతికక్షవర్గబలాన్ని (అపోజిషన్) అరికట్టడానికి పన్నవలసిన పన్నాగములన్ని చట్టంలో కనబడుతున్నాయి.

స్త్రీల హక్కులు

వోట్లు ఎంతమందికిచ్చినారు? అనే విషయము చూస్తే అది బొత్తిగా తక్కువ మొత్తం జనసంఖ్యలో నూటికి 14 మందికి మాత్రమే వోటుహక్కు యివ్వబడింది. ఇతర దేశాలలో యుక్తవయస్సు వచ్చిన ప్రతివారికీ వోటు హక్కున్న. యీ రోజులలో మన దేశపు వోటర్ల సంఖ్య కేవలం నామ మాత్రం అనడానికేమీ సందేహం లేదు. స్త్రీల విషయం చూస్తే మరింత అధ్వాన్నంగా వుంది. నూటికి 5 మంది స్త్రీలకు మాత్రమే వోటు హక్కు కలదు. చదువు వచ్చినవారికి, ఆస్తియున్నవారికి, వోటు హక్కు కలదు. దేశంలో చదువు వచ్చిన వారి సంఖ్య అతి స్వల్పం. అందులో స్త్రీలసంఖ్య మరీ తక్కువ. ఇక స్త్రీలకు ఆస్తియెక్కడ? వారికి వారసత్వపు హక్కులు లేనప్పుడు? న్యాయశాస్త్రంలో (లా) స్త్రీకి స్థానమే లేదు గదా! పల్లెటూరి స్త్రీల స్థితి మరీ హీనం, ఏమంటే చదువు, ఆస్తికూడా పల్లెటూరి జనుల కసలేయుండవు. కనుక పైగా స్త్రీలు అధికారులను కోరితే కాని వోటర్ల లిస్టులో వారి పేర్లు ఎక్కవు. పురుషుల పేర్లుమాత్రము

అధికారులే వేస్తారు. ఈ అన్యాయాన్ని వెంటనే తొలగించాలి. దీన్ని ఖండిస్తు పెక్కుమంది భారత స్త్రీలు వ్యాసాలు వ్రాశారు. ప్రత్యేక ప్రాతినిధ్యాన్ని కూడ తీవ్రంగా నిరశించారు. యింత సంకుచితంగా వుంది యీ చట్టం.

నా మాటలవల్ల శాసనసభా ప్రవేశానికి నిరుత్సాహం కలుగ చేస్తున్నానని ఎవ్వరు అనుకోకూడదు. నేను శాసన సభాప్రవేశ వాదినే. మహాత్మ గాంధి శెలవిచ్చినట్లు శాసన సభాప్రవేశ మిప్పుడు జాతీయ ధర్మమైపోయింది. ఒక్క సభాప్రవేశమే కాదు, మంత్రి పదవులు కూడ కాంగ్రెసు వాదులు పట్టుకోవాలని నాయభిప్రాయము. అప్పుడే సభాప్రవేశము సార్థకమౌతుంది. సభా ప్రవేశానికి గల వాదమే మంత్రి పదవుల స్వీకరణానికి కూడ అక్షరాలా అన్వయిస్తుంది. మంత్రి పదవులు పుచ్చుకుంటే స్వర్ణ యుగం వస్తుందని నాయభిప్రాయం కాదు. అందు ముఖ్యంగా గవర్నర్లకు, గవర్నరు జనరలుకు గల ప్రత్యేకాధికారాలు చూస్తే అట్టి భ్రమ యెవ్వరికి వుండదు. అయితే ఆడది మగది కాకుండా ఉన్న యీ విచిత్రవిధానం యొక్క నిజస్వరూపాన్ని ప్రపంచానికి చూపించడానికి పదవీస్వీకారం పసందుగా వుంటుంది.

ఒక్క శాసనసభలే కాదు. మ్యునిసిపాలిటీలను జిల్లా బోర్డులను కూడ స్త్రీలు అలక్ష్యము చేయకూడదు. వేదకాలములో వున్నత స్థానమున నుండిన స్త్రీ లిప్పుడు మన దేశమున బానిసలయిపోయిరి. నాటి నరుని కిప్పుడు ఆటవస్తువై పోయినది. సామానుతో సమానమై పోయింది. స్వాతంత్ర్య పీఠంనుండి స్త్రీ యెప్పుడు పడిపోయిందో అప్పుడే దేశం కూడా అధఃపతిత మైపోయింది. స్త్రీల ముక్తి దేశముక్తిలో నిమిడి యున్నదని నానిశ్చితాభిప్రాయము. కేమల్ పాషాధీరనాయకత్వం క్రింద తురుష్క స్త్రీలు బలివేదిక నెక్కి దేశ స్వాతంత్ర్యమును తమ స్వాతంత్ర్యమును కూడ సాధింపగల్గిరి. రష్యాలోకూడ అంతే, జాతీయోద్యమంలో భారత నారీలోకం కూడ వుచిత కీర్తిని పాల్గొని గౌరవమన్ననలను బడసిందని నానమ్మకం. లాఠీలమధ్య వీరనృత్యం చేశారు లలనలు కారాగృహాల్లో కసిగందులకన్నారు కాంతామణులు పురుషులను పిల్లలను పోరాటానికంపి పొట్టలు మాడ్చుకొన్నారు పొలతులు అట్టి వీర నారీమణులెందరో వున్నారు ఈసభలో. వంగపండు రంగు చీరెల ధరించి పడతులు బావుటాలతో పాణిగ్రహణ మహోత్సవాల కెళ్లినట్లు వెళ్ళేరు పలుబాములు పడడానికి. దేవతలు చూచి పుష్పవర్షం కురిపించే దృశ్యమది. శక్తి స్వరూపిణుల సమూహాన్ని చూచి స్వాతంత్ర్య పిపాసలైన ఆసాహసలగాంచి లోకమంతయు దిగ్భ్రమ చెందించి కాంత కన్నువిప్పి

చూచుచున్నది. నేత్రము తెరచినది తనశక్తిచే నందరిని సమ్మోహితుల చేయుచున్నది. జాతియంతయు చైతన్యవంతమగు కాలము సమీపించుచున్నది. స్వాతంత్ర్య దేవత మన యెదుట నృత్యముచేయు తరుణమాసన్న మగుచున్నది. అదుగో ఆశుభోదయకాలము చూడుడు! నిద్రపోకుడు! మేల్కొన్నవారికే ఆస్వర్గీయ సుఖానందములు.

సాంఘిక తత్వ

సాంఘికతత్వ పిశాచము, కులతత్వవాద విజృంభణము, సాంఘికతత్వపైశాచిక నృత్యము, చూచి నా హృదయము ద్రవించుకు పోవుచున్నది. ఉత్తర హిందూస్థానమున నెచ్చోటగాంచినను మత కలహములే, కొట్లాటలే. మన రాజధానిలో కులతత్వవాదములే. స్థానిక సంస్థల యెన్నికలలో కొందరు కాంగ్రెస్ వాదులు సైతము కులతత్వముల లేవనెత్తుట విషాదకరము కులసభలలో కాంగ్రెస్ వాదులు సైతము పాల్గొనుచుండుట శోచనీయము. అఖిలభారత స్వాతంత్రియ సమితిలోను, యువజన సంఘములోను సభ్యులుగా నున్నవారు కుల సంఘములతోను, ప్రత్యేక సాంఘిక సంస్థలతోను ఎట్టి సంబంధమును పెట్టుకొనరాదని శాసించిరి. భారత సామ్యవాదసంఘములో కూడా అట్టి నిబంధనల నంగీకరించిరి. దేశీయ మహాజన సభకూడ అట్లు శాసించుట యుక్తము. కులసంస్థలతో సంబంధముగల వారిని కాంగ్రెస్ ప్రతినిధులుగాగాని జిల్లా కాంగ్రెస్ సంఘసభ్యులుగాగాని, ఎన్నుకో గూడదని కాంగ్రెసు శాసించవలెను. శైవసభలు, బ్రాహ్మణ గోష్ఠులు, రసపుత్రసమాజములు, ఆర్యవైశ్యసంఘములు, కమ్మకూటములు, వెలగాసంస్థలు, రెడ్డిసమితులు, ఇవన్నియు కాంగ్రెస్ వారికి త్యాజ్యములని దేశీయ మహాజన సభవారు ఒక ఉత్తరువును జారీ చేయించవలెనని నా ప్రార్థన. జాతీయాభివృద్ధికై మన సర్వశక్తులను ధారపోయవలసిన కాంగ్రెస్ వాదులమైన మనమే ప్రత్యేక కులముల అభివృద్ధికి పాటుపడుటలో కాలమును వ్యర్థపరచుట న్యాయముకాదు. ప్రమాదముకూడాను. ఈ సందర్భమున కమ్మమహిళాసభకు అధ్యక్షురాలుగా నెన్నుకోబడిన సోదరి శ్రీమతి గోగినేని భారతీదేవి ఆపదవిని నిరాకరించిరి. ఆంధ్రనారీమణులకే గాక యావద్భారత దేశమునకు మార్గదర్శినియైనందులకు వారి నెంతయు నభినందించుచున్నాను. నాయొక్క ఉద్దేశము నిజముగా యీకులతత్వములే కాక కులములే నశించాలని. ఒకప్పుడీ వర్ణ వ్యవస్థ సంఘానికి ఉపయోగించి యుండిన ఉపయోగించియుండ

వచ్చును. కాని నేను దానికి తావులేదు. హిందూసంఘ ఐకమత్యమునకై అది నశింప వలెను బ్రాహ్మణుడు కాకుండా, కమ్మకాకుండా, క్షత్రియుడు కాకుండా, కాపు కాకుండా, వైశ్యుడు కాకుండా, రెడ్డి కాకుండా, హరిజనుడు కాకుండా, నేను హిందువుగా నుండగలనని నా దృఢవిశ్వాసము. జన్మ కేవలము ప్రమాదవశము. ప్రమాద వశమైన ఆ జన్మమునుబట్టి హెచ్చుతగ్గు భావములు కల్పించుట కేవలము హాస్యాస్పదము

స్త్రీలున్ను, హరిజన సమస్య.

ఈ మధ్య అంబేద్కరుగారికి ఆగ్రహము కలిగింది. ఆవేశంకూడాను. హరిజనులంతా యింకొక మతంలోకి లేచిపోవాలని హుంకరించాడాయన. హిందూమతం మతం కాదు, "అంటురోగ" మన్నాడాయన. హిందూమతం అంటే యిప్పుడు మనలో ఉమలుల్లో ఉన్న ఆచారాలని అర్థం అయితే నేను ఆయనతో యేకీభవిస్తా. నేడు మన సంఘం కుళ్లిపోయినది. మతాన్ని పదభ్రష్టం చేసి, అజ్ఞానమూ, ఛాందసమూ రాజ్యమేలుతున్నాయి. 7 కోట్లమంది సోదర మానవులను అంటరాని వారిగా జేసి అణగత్రొక్కడం కేవలం అమానుషం కాదూ ? నిత్యం మనం అట్టి అమానుషకృత్యాన్ని చేస్తూనే వున్నాం. మతం మానవ విశ్వాసంమీద ఆధారపడుతుంది. అది యెవరియిష్టప్రకారం వారే నిర్ణయించుకోవలసిన విషయం. అందుచే సంఘాలుగా మతం మార్చుకోవాలనే మాట కర్థంలేదు. అయితే అంబేద్కరుగారి ఆగ్రహాన్ని అంత చులకనగా త్రోసివేయడానికి వీలులేదు. ఆయనది అహంకారమనండి. దురహంకార మనండి. అది హిందూ సంఘంయొక్క అహంకారానికిగాని దురహంకారానికిగాని ప్రతిబింబమే స్వరాజ్యం రాలేదని మనం యెన్నిమార్లు చీదరపడం? మన జన్మహక్కులను భంగించినవాళ్లను యెన్నిసార్లు దూషింపం? అందుచే అంబేద్కరుగారి ఆగ్రహావేశాలు సార్థకమవుతున్నాయి. మనయొక్క అధోగతిని మనం తెలుసుకోవాలి. తెలిసికొని దాన్ని తుదముట్టించాలి. ఈ విషయములో నిజంగా స్త్రీదే యెక్కువ బాధ్యత. ఎంత సంఘసంస్కర్త అయితే నేమి యువతల తల్లి, భార్య, గోలపెడుతూ వుంటే పాపం పురుషుడేమి చేస్తాడు? కావున సోదరీమణులారా! ఈ అస్పృశ్యతా పిశాచాన్ని రూపుమాపండి. ఈకళంకాన్ని మాపు చేసుకోండి.